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minutes to produce a medium-sized bangle; I estimated the total daily output of a single workshop at from fifty to sixty bangles.

The finished articles, the coloured and ornamented bangles and beads, are left to cool in a heap of ashes inside the hut to be collected later in large baskets and to be put aside for the traders who call regularly at the *masagá* quarter. The glass-workers have a small but busy market of their own in the centre of their quarter. To this market the traders in bottle-glass bring their goods, women from neighbouring hamlets and farms the daily supply of firewood, and other women traders grain and various food-stuffs for the households of the glass-workers. The traders in the finished article, however, buy the bangles and beads directly from the producers, i.e. the individual workshop. These traders are both men and women and, among the women, both wives of the glass-workers and women from outside. The *masagá* themselves never trade their glass-ware. Bida glass is bought and sold all over Nigeria—it is to be seen in every larger market of the country, in Lagos in the south, and in Kano in the north. There is a steady demand for it, and the *masagá* work regularly six days a week (resting only on Friday), all through the year, always certain of disposing easily of their output. They have neither time nor inclination for additional agricultural work, not even in the restricted form of farming 'for the mouth' which is common among all other Nupe craftsmen.

The people who work together in the same workshop are, as in the case of blacksmiths and brass-smiths, mostly close relations. But among the glass-workers the group which shares a common workshop also forms a single labour- or *efakó*-unit, working under a common head who organizes the group work, disposes of its output, and, in *efakó* manner, controls the income produced by the group. Even distant relations or strangers who have joined a workshop fall under the *efakó* rules. The labour organization of the *masagá*, then, does not allow for an individual *bucd* income in addition to the group income. Instead we find a new arrangement in the form of small regular 'wages' (at the rate of 2*d*. a day) which the *efakó* head pays his adult co-workers out of the income produced by the group. He keeps the rest and, with it, defrays the costs of production, i.e. the costs of fuel and raw glass or the occasional purchase of new tools from the blacksmiths, as well as the various family expenses entailed in his position as *efakó* head. This financial arrangement is clearly necessitated by the special conditions of labour: it would indeed be extremely difficult to calculate the share of the individual worker in this strongly co-operative form of production. The intensive co-operation itself is explained by the nature of this 'mass production' and by the demands of efficiency and economy: the use of a common furnace and a common store of fuel and raw material, the specialized tasks of the individual workshops and, in the single workshop, the elaborate division of labour, are all calculated to ensure a high degree of efficiency and economy. We note that the means of production are partly produced by joint labour (e.g. the building of the furnace), and partly purchased by the leader of the labour-unit out of his share in the group income (e.g. the iron tools, the fuel); and we note further that this method of production,

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There are three groups of bead-makers, *lantana*, as they are called, in Bida, one in each part of the town. Their work consists in 'refining' the crude or plain beads which are brought into the country from the north by Hausa and Arab traders, that is to say, they polish and sometimes bore these beads and grind them to various new shapes. The grinding and polishing is done on large flat sandstones especially brought to Bida from the river Niger. The grindstones and a few small iron tools for boring represent all the utensils used by the beadworkers; they are comparatively cheap—the grindstones are sold for 1*s.* in Bida—and the full equipment of a worker costs not more than two or three shillings. The beads are finished in different styles according to the nature of the bead and also according to the prevailing fashion and the demands of the market. The following styles of beads are in fashion to-day: long slender round beads, used for the *egbogi*, the chains of beads which the Nupe women wear round the waist; small ball-like round beads, with highly polished surface; and small flat triangular beads, worn as necklaces. The Nupe dislike edged beads and beads with dull surface; beads of this kind are polished and ground down to the desired shape and appearance. The grinding and polishing of the beads is a long and delicate work. The average production per worker is three beads a day. The finished beads are strung on cotton thread and arranged in long chains in which beads of different kinds and styles are often mixed, and are then ready for the market.

The beadworkers have no special workshops, but carry out their craft in the entrance hut of the compound. Four or five men are working in one hut; each man works independently, sitting on the ground behind his grindstone. As in all other crafts, the men who share the workshop are usually close relations who live in the house of which the entrance hut serves as workshop. Occasionally there is a distant relation or a stranger amongst them who lives in another house and comes there only to work. More rarely an individual beadworker who has no relations practising the same profession would work alone in his own house. Traders and buyers, who bring beads to be polished or bored, or who collect the finished article, are constant visitors in the workshops of the *lantana*.

In the economic arrangement which obtains in the Bida beadworking industry the majority of workers are reduced to the position of mere labourers, working to order and paid at a piece-rate. One of the bead-makers in the workshop may act as contractor: he buys the crude beads from the Hausa or Arab trader and has them worked by his fellow workers. He divides the work among them and pays them ½*d.* per bead. The finished chain of beads is entrusted to the wife of the contractor; she will sell it in the market or to one of the traders in beads, who will then 're-export' these products of Bida fashion industry to the north. A chain of crude beads bought for 7*s.* will fetch 10*s.* as the finished article; 2*d.* to 3*d.* go to the woman 'middleman' as commission, and about 1*s.* 8*d.* (for a chain, say, of forty beads) goes to pay the wages of the labourers, so the contractor can make a net profit of 1*s.* 2*d.* on work that took three to four days to complete; the individual labourers make in the same